with the idea of subordinating our self to the self of
others. To affirm our being rightly so that it may
become one with all is the true principle, not to
mutilate or immolate it. Self-immolation may be
necessary at times, exceptionally, for a cause, in
answer to some demand of the heart or for some right
or high purpose but cannot be made the rule or
nature of life; so exaggerated, it would only feed
and exaggerate the ego of others or magnify some
collective ego, not lead us or mankind to the
discovery and affirmation of our or its true being.
Sacrifice and self-giving are indeed a true principle
and a spiritual necessity, for we cannot affirm our
being rightly without sacrifice or without self-giving
to something larger than our ego; but that too
must be done with a right consciousness and will
founded on a true knowledge. To develop the
sattwic part of our nature, a nature of light, under-
standing, balance, harmony, sympathy, good-will,
kindness, fellow-feeling, self-control, rightly ordered
and harmonised action, is the best we can do in the
limits of the mental formation, but it is a stage and
not the goal of our growth of being. These are
solutions by the way, palliatives, necessary means for

a partial dealing with this root difficulty, provisional
standards and devices given us as a temporary help
and guidance because the true and total solution is
beyond our present capacity and can only come
when we have sufficiently evolved to see it and make
it our main endeavour.

The true solution can intervene only when by